

BOSTON RECORDER.

THURSDAY, MAY 25, 1843.

ANNIVERSARIES IN BOSTON.

MONDAY, MAY 29.

4 P. M. Massachusetts Bible Society. Central Church, Winter street. Report and Address.

7:15 P. M. American Education Society. Park street Church. Report and Address.

7:15 P. M. American Foreign Post Society. Central Church, Winter street. Report and Address by Rev. ANDREW F. PRABORT, of Portsmouth, N. H.

TUESDAY, MAY 30.

11 A. M. Friends' Friend Society. Park street Church. Report and Address.

3 P. M. Massachusetts Colonization Society. Central Church, Winter street. Report and Address.

7:15 P. M. Massachusetts Missionary Society. Park street Church. Report and Address.

WEDNESDAY, MAY 31.

11 A. M. Friends' Friend Society. Park street Church. Report and Address.

3 P. M. Massachusetts Colonization Society. Central Church, Winter street. Report and Address.

7:15 P. M. American Trust Society. Park street Church. Report and Address.

THURSDAY, JUNE 1.

9 A. M. Foreign Evangelical Society. Park street Church. Address.

11 A. M. Convention of the Congregational Ministers of Massachusetts. Annual Service, by Rev. JOHN FIELD D.D. of Weston.

3 P. M. Massachusetts Sabbath School Society. Park street Church. Report and Address.

7:15 P. M. American Board of Foreign Missions. Park street Church. Statement and Address.

2 P.M. For Business Meetings, see Official Notices, in another column.

The publication of the Recorder, next week, will be delayed one day, in order to embrace as much intelligence as possible respecting the Anniversaries.

SERIOUS MEDITATION.

We never perform an action, or have a feeling, or affection, but there is some cause. And the cause is of a nature fitted to excite the feeling that exists, or the action which follows. It is a cause that is appropriate to the effect. The world of mind is under laws as definite and abiding as the world of matter. But we are more ready to understand and observe the laws which are fitted to the material than the spiritual world. The husbandman mows the earth, and, at the appointed time, casts in the seed which is fitted to produce the crop he wishes to reap. He doubts not that God will continue to operate according to those laws by which, in time past, he has caused the earth to yield her increase. And he views the means and end to be joined together by a union that is inseparable. He stops not for a moment, to think if he neglects to sow his field, God may afford him a harvest; or that if he sows it twice he shall reap a harvest of wheat.

But do we find the same correct knowledge and consistent action, when a spiritual good is to be sought? Are we not compelled to exclaim, "The children of this world are in their generation wiser than the children of light?" Yet what is the necessity that it should be so? Is not serious and appropriate consideration as needful, in order to reclaim the wanderer, as is the labor of the hands, in order to receive an increase from the earth? And when this serious consideration is rightly entered upon, i. e., when the right truth is brought to mind, and like the good ground to receive the seed, the heart is prepared to receive the truth, are we not as sure that it will terminate with a beneficial result? We wonder not, nor feel disappointed, that grapes do not grow on thorns; or that the seed that is rooted in stony ground withers away. No more should it be a matter of disappointment or wonder, when religious duty is attempted, but with as great a want of preparation, that no result for good should follow. It is as needful to turn the mind off from self, and raise it up to heaven, for him who is cast down, if he would have hope in God, as it is for him who would behold the pleasant light of day, to turn his eyes from a dark cavern in the earth, towards the sun, the fountain of light. Who was ever brought to rejoice in the light of truth, but in this way? When the light within has become dim, or when he has wandered from the right way, who has ever retraced his steps, or found that light to revive and become bright again, but by his forsaking those things which had allure him from duty, and giving his thoughts to those things which would awaken serious reflection upon what he had done? The fire of love does not burn within, until we muse. The prodigal must come to himself before he will return. He does not repent of sin without thinking of it—he does not forsake a wicked course but in connection with a review of it, and with serious thoughts of the consequences which are to follow. The good that he has lost, and the evil that he has brought upon himself, must be present to his mind, before he sees and feels his folly, and before he is convinced that he must pursue a different course.

From these remarks let no one say that we recommend a round of impudent doings; or that we attempt to point out a way "to the way." Neither let it be thought that we deny that the Holy Spirit is the author of regeneration. Those truths we believe, and shall ever hold dear. But we believe them in a sense which allows of no sin, or the attempt of any duty in a spirit of presumptuous self-confidence. The Holy Spirit renews the heart; but it is the heart of a moral agent—a subject of the government of God—a proper subject of law—being to whom the commands of God will properly apply before his heart is renewed, at the moment this great change is effected, and forever afterwards. We do it in which there is the greatest propriety, when we put the words of David into the form of a command to him who has never yet loved his Maker; and say to him, "think on your ways; turn your feet unto the testimonies of the Lord." And it is no command to the performance of a formal and hearty duty, but a call to the most important Christian feeling—to the most sincere repentance and humility before God.

There is one thought which may be suggested in connection with what has been said, and which seems peculiarly appropriate at this day of revivals, and when many are inquiring to know what is duty. Serious meditation was of great spiritual benefit to the Psalmist. It has lost none of its tendency and power to do good, by the lapse of time, to those who engage in it as they ought. What anxious sinner will say that he has not left something undone in this respect, which ought to have been done, for his spiritual benefit? It is said by some, "what more could we do than we have done, to promote our salvation?" Have you meditated upon the subject of religion as much and as seriously as you ought? And if that part of duty which you are conscious you have neglected had been done, can those but holy emotions of heart towards God, which these subjects are fitted to produce, would have sprung up in your bosoms. No one can say that he has done all he could to promote his salvation, unless he is

conscious, that during the whole period of his life he has let no opportunity pass unimproved, to think upon the subject, and gain religious knowledge—that he has let the truth have all that influence upon his mind which it might reasonably produce—that he has never withheld the influence of the Holy Spirit, and viewed the truth with prejudice—and that he has never shut out a serious thought from his mind, that a worldly or trifling one might enter. The consciousness of neglect, in any of these respects, must be sufficient to shut his mouth forever; for who can tell but the different course which he might, and ought to have pursued, would have been connected with a different train of events, and would have resulted in his emancipation from the thralldom of sin, and caused him to rejoice in the liberty of the sons of God?

Viewing himself in this light, we hope that some sinner will be led to feel that the excuse which he has made for the neglect of duty is fallacious; and that, thinking upon his ways, he will repent of sin, and surrendering his heart to the Lord, will turn his feet unto the testimonies of the Lord, and find great peace and satisfaction in the service of his new Master.

COMPARATIVE CLAIMS OF HOME AND FOREIGN MISSIONS.

Such is the sermon recently preached and published by Rev. J. S. Spencer, D.D. of Brooklyn, N. Y.—a sermon that can be read with indifference by no one who inquires, "Lord, what wilt thou have us to do?" Nor do we speak now of the spirit in which it was prepared, nor of the style of its execution—for the established character of the author is a sufficient guarantee for the excellence of both. But the subject itself is one of very deep interest—not only incidentally, but intrinsically; it is of vital importance to the "welfare of the world."

There is something approaching to a morbid sensitiveness called forth in many minds, whenever a comparison is instituted, or even suggested, between one object of benevolent enterprise and another. And yet, there is probably no mind that in point of fact does not form such comparisons, and act more or less in correspondence with their results. Even the most sensitive fall into the habit of doing it quite as freely as others, if not more so, because they are the individuals whose partialities are so deeply interested in some one object, that all others dwindle before it into insignificance. In truth, comparisons will be formed, and ought to be formed, in regard to the strength of the claims of different branches of the great system of benevolent operation. Otherwise men must act blindly—suspending their own judgment, and yielding to the opinions of others, without conviction or examination—obviously the duty of one.

But comparison does not suppose rivalry, nor prejudice, nor indifference. On the contrary, it implies a simple and affectionate desire to know and do the will of God.

It cannot be contended that too much, or even half enough has yet been done for "Foreign Missions." Few, very few, have yet "done what they could," to plant the standard of the cross on heathen ground, though they may have equally aided, according to their ability, "Home Missions," and other kindred objects. Some there are, no doubt, who have denied themselves and labored indifferently in whatever department of Christian enterprise Providence has opened to them, having regard only to their obligations to convey the gospel to every creature. But too many, who avow themselves the disciples of Christ, seem yet to be living only for themselves, and bestow no more of their substance or influence on the great cause of the world's conversion, than is necessary to avoid the reproach of inconsistency. The church, as a body, is still far behind the point which the Providence as well as the Word of God requires her to occupy. She is not laboring as she ought to do, to give to Christ the dominion of the earth; and her success is fully proportioned to her efforts.

Still it is a fair question, whether the amount of labor and self-denial actually put forth by the church, is judiciously distributed among the several objects of her direct enterprise. And it is a question that ought to be fairly discussed, for no evil can result from such a discussion, and much good will flow from it, in the increase of brotherly love and confidence, of zeal and fervor.

We are of the number of those who hold with Dr. Spencer, that while too much has not been done for Foreign Missions, too little has been done for Missions at Home. And the arguments by which he maintains the position, and others that he has not enumerated, but barely alluded to, are of no small weight, in our judgment, and deserve the most serious consideration.

The destitute of our own country are our kindred—our fellow citizens—our brethren, sisters, and children; and to such our first duties are owing. If we do not provide for them, that the Holy Spirit is the author of regeneration.

Those truths we believe, and shall ever hold dear. But we believe them in a sense which allows of no sin, or the attempt of any duty in a spirit of presumptuous self-confidence.

The Holy Spirit renews the heart; but it is the heart of a moral agent—a subject of the government of God—a proper subject of law—being to whom the commands of God will properly apply before his heart is renewed, at the moment this great change is effected, and forever afterwards.

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And it is no command to the performance of a formal and hearty duty, but a call to the most important Christian feeling—to the most sincere repentance and humility before God.

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Have you meditated upon the subject of religion as much and as seriously as you ought? And if that part of duty which you are conscious you have neglected had been done, can those but holy emotions of heart towards God, which these subjects are fitted to produce, would have sprung up in your bosoms.

No one can say that he has done all he could to promote his salvation, unless he is

brought into contact with the gospel in our own settlements, than in any other of the world's destinations, by the same amount of labor. The cost of supporting Home Missions is less by five-sixths than that of supporting Foreign Missions; and souls at home are as valuable as souls abroad—economy, therefore, requires that they be first attended to. In the Home Missionary field, society is rising—character is forming to give impress, and transmit their religion or impurity, to a vastly greater number than on any foreign field."

"A little done now, is worth more than a great deal done a little while hence."

The population is swelling—and the influence of those now converted to Christ in his bosom will become proportionately extensive.

We have not room even to hint at other considerations that might be urged in support of the general argument—and even these are but very imperfectly exhibited, for want of space. But our desire is, that they may be weighed candidly and prayerfully. It is a strong and deep conviction with us, that far too little has hitherto been done by the churches for the thorough evangelization of our own country. In watching the vineyards of others, we have fearfully neglected our own. And yet none other in the wide world is of equal importance, in any point of view. It is an inheritance derived from our Puritan fathers, in trust for unborn generations and the church of God. It must be, it will be, the fountain from which streams will flow far and wide, to fertilize and bless the nations, or to curse them with sterility and death. And the question as to the nature of its future and wide-spread influence, is to be decided by the action of the present generation. Shall it be decided happily? Then let every heart and hand take hold on duty promptly and energetically. So shall the World be blessed, and God glorified?

DOWNTWARD TENDENCIES.

We have rarely been more forcibly struck with the tendency of every thing good to deterioration in the hands of man, than by the fact, that a *theatrical representation* of the Temperance reform, "prepared by a gentleman in New Hampshire," has been performed, in several towns in this vicinity, by a company of "reformed" men. It is said to "fake," and to be "popular," and urged upon public support as a means of promoting the temperance cause. This is doubtless one of "the wiles of the devil," artfully contrived to seduce the friends of morality and order into a support of the stage. We mean not to say that the "gentleman" who prepared the play, or the "strolling players" who act it, are from "malice prepense" playing into the hands of his Satanic majesty—but only that, in the meantime, we can speak by means of the interpreters which we are able to obtain in the town of Clarence. We shall be able still to visit these towns; we shall be able to make known the Gospel to these dark benighted children of Africa. We shall be enabled, God assisting us, God answering the fervent prayers which you offer to him of grace, to make known the light of truth in which we are situated, and to bring the slaves of darkness to the light of the Gospel of the grace of God. There are these missionaries, who are able to speak to us of the progress of the work of the gospel among the slaves, and to tell us what we can speak to means of the interpreters which we are able to obtain in the town of Clarence. We shall be able to make known the Gospel to these dark benighted children of Africa. We shall be enabled, God assisting us, God answering the fervent prayers which you offer to him of grace, to make known the light of truth in which we are situated, and to bring the slaves of darkness to the light of the Gospel of the grace of God. 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Mission 600; Lower Saxony Tract
Denmark, for Temperance History,
etc.; Greece Mission of A. B. C.
Mission Stations in Turkey 2200;
Episcopal Mission in Africa 500;
Aldneudring g50; Ceylon
500; Orissa 500; Three Mis-
sions in Northern India 2200; Burm-
a, A. C. 600; Siam and China 800;
Sandwich Islands 1000.—To
date, its grants of publications, in addi-
tion, amounted to 12,400; besides
expended nearly 6000 for labora-
tions, porteurs and volume agents,
the most destitute parts of our country.

The Power of Faith, exemplified in the Life and Writings of the late Mrs. Isabella Graham.

The Tract Society have issued a new edition of this excellent work, "enriched by her narrative of her husband's death, and other select correspondence."

The Child in Heaven. Boston: published by Joseph Dore.

A little book, gleaned from various sources, and adapted to the grief which parents suffer under the loss of children.

History of the Baptist Missionary Society, from 1792 to 1842. By Rev. F. J. Cox, D.D., L.L.C. It is added a Sketch of the General Baptist Mission. 2 volumes.

These two very handsomely printed volumes are the English edition of Dr. Cox's History of the Baptist Mission—a work which has been pronounced able, and highly satisfactory to the denomination. It has not, we believe, been reprinted in this country, with the exception of the first volume, which appeared in the "Missionary Society." Now said Mr. Caughey, "as I came along, it chanced that I was introduced to the family of the sovereigns, and I have brought them with me; they are not young sovereigns, but full grown, mature sovereigns, as you shall perceive." Mr. Caughey here presented the chairman with ten sovereigns; and subsequently, he announced that he had received a sum of money from the King of Spain, and believed him fully. At the termination of Mr. Caughey's address, the chairman, (Mr. Richard Matthews, barrister-at-law,) after complimenting the speaker, said, he was sure the audience would not be displeased that America had for once paid us back in our own coin.

Remarkable Case of Conscience.—An edition of this ancient and invaluable treatise on Congregationalism, has just been published by Tappan and Denett, in a neat duodecimo volume. This work has been said by one of the fathers of the Congregational Church in New England to have exerted a greater influence in the formation of the Cambridge and Saybrook Platforms, than any if not all other works; and its reputation at this day is matter of rejoicing, as evincing a vast deal of information which is by no means exclusively interesting to the denomination of whose Missions it treats. This appears to be the second English edition, and is sold in this city by Gould, Kendall & Lincoln, Tappan & Denett, and Wm. D. Ticknor. It ought to have a wide circulation.

Cotton's Keys of Heaven.—An edition of this work, has just been published by Tappan and Denett, in a neat duodecimo volume. This work has been said by one of the fathers of the Congregational Church in New England to have exerted a greater influence in the formation of the Cambridge and Saybrook Platforms, than any if not all other works; and its reputation at this day is matter of rejoicing, as evincing a vast deal of information which is by no means exclusively interesting to the denomination of whose Missions it treats. This appears to be the second English edition, and is sold in this city by Gould, Kendall & Lincoln, Tappan & Denett, and Wm. D. Ticknor. It ought to have a wide circulation.

Remarkable Case of Conscience.—An edition of

Herold published the following:—"Our readers may frequently have seen advertisements in the daily papers, acknowledging the part of the Church and the Exchequer, certain payments made by means of which, were wholly redundant and frauded the revenue, make this estimation, and it is called 'conscience money.' A remarkable instance of this kind has come to us from a most credible source. An individual wrote a letter to the Exchequer-office, saying that although he had returned his income tax correctly on his extensive business, yet that he was extensively engaged in smuggling, and as his returns from that were very great, had it on his conscience to pay any more than the amount due? And therefore enclosed in an amount of three years' tax, four thousand pounds! Every effort has been made to discover the conscientious contrabandist, but hitherto without effect. The fact may be relied on."

sionary Society held in Brunswick Chapel, the Rev. Mr. Caughey, a Wesleyan Minister from the United States, made a very animated and able speech in behalf of the missionary cause. He added that the Rev. Robert Newton with singular warmth of feeling, designated that able and zealous minister as "the great Newton," and observing that he visits the United States had done more to foment the union amongst Christians on both sides of the Atlantic than any event that had occurred, or than any other effort that had been made. The Rev. Mr. Caughey adroitly introduced a donation with which he had been intrusted, by detailing a very characteristic anecdote of the Rev. Mr. Newton, who, it is said, when the son of Newton's arrival at the door, as though in flurry, coincided with the arrival of a Mr. Whipple of this city. We understand that she has been a servant, giving entire satisfaction in respectable families in this city.

Charles Francis Adams, Esq., son of the Hon. John Quincy Adams, has been appointed by the Mayor and Aldermen to deliver the oration before the city authorities on the 4th of July next.

The U.S. Steamer "Union," a fine specimen of naval architecture, arrived in our harbor Saturday evening, from Norfolk, Lt. Hunter commanding, and now lies off May's wharf, near the East Pier.

The Daily Advertiser states that on Tuesday afternoon, a vessel, which had been captured by pirates, had been landed in the morning from a Middlesex canal boat, and placed in the canal storehouse, took fire from spontaneous combustion, in consequence of having become wet by the rain. One bag was much burnt, and another partly so, but the fire was soon discovered and quietly extinguished.

The N. E. Anti-Slavery Convention have engaged the Tabernacle for three days next week, in which to hold their anniversary.

The Mass. Medical Society are to have a grand dinner in the hall over the Worcester Railroad depot, next week.

Dinner to Mr. Webster.—A public dinner was given to Mr. Webster, at Baltimore on Thursday last. Mr. Webster made a long speech in responding to the usual complimentary toast; but neither the speech nor any of the proceedings touched upon party politics—very much to the disappointment of some politicians at other places, no doubt. Indeed nothing seems to annoy the party men as much as to see Mr. Webster, regardless of party trammels, advocating and efficiently promoting the great interests of the country.

The Missionary Cause.—The statement recently published by the American Board, of the comparative increase and decrease of the contributions from several States, is instructive. It appears that Massachusetts, during the past year, contributed 73 or \$4,000, nearly one half of the amount given by New England.

One man, with previous means, has died, and been done in the printing establish-
ment, for want of funds, ex-
ecution of the Bible, an edition of
which is printed, in eight volumes, at a
dollar per set. The Bible Society
gratuitously to all indigent blind
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the passage from England to Calcutta,
creaked, and very narrowly escaped
In his account of this disastrous
which the ship was totally lost, he
then, nor now, nor at any pre-
dict, did we feel the smallest regret at
his failure of our missionaries, Judson, New-
Not, should endear Mr. Thompson
to our churches. We trust the issue
so cheap a form, will secure
circulation.

A Tour through Armenia, Kurdistan, and Mesopotamia. By Rev. Horatio G. Spafford, Missionary of the Episcopal Church. Appleton & Co. Sold by Tappan, Peirce & Co. 2 vols. of

comes comprise a narrative of mis-
sions and operations with which
a public are to some extent familiar.
However, now that the work is made
almost every one, by the publica-
tion of a cheap edition, that it will meet with
circulation which it deserves. The
is a great deal of valuable informa-
tion in respect to the charac-
ters of Mohammedan; and will
be of interest in connexion with Mr.
reserves for Christian Families, on
Baptism. Published by the Mass.
School Society.

—which is in the form of a dialogue
to instruct Christian families,
of infant baptism, the duties in
the principal reasons for prac-
tice, or the Missionary of Home. Se-
nate Henry Cortes, the Conqueror
New York: D. Appleton & Co.
by H. D. Brewster.

small volume forms a part of a se-
ries of books, adapted to the youth
embraced in the "Library for my
youthmen." It is by the author of
"Conversations," a popular au-
thor.

Edward's *Narrative of his Ship-
ment and revised.* New York:
C. D. Brewster.

He has long enjoyed great popu-
larity and deserved.

bility, by the fascinating descrip-

DOMESTIC.

CITY NEWS.—A boy named Patrick McCarty, a vendor of many newspapers, was brought before the Police Court on Saturday, charged with stealing from the stores of Frederick Howes, Brattle street, and A. J. Wilkinson, Duck Square, and was tried on the charge of being a "Peep of Day," and is intended as a second series of the earliest religious instruction the infant mind is capable of receiving.

The Power of Faith, exemplified in the Life and Writings of the late Mrs. Isabella Graham.

The Tract Society have issued a new edition of this excellent work, "enriched by her narrative of her husband's death, and other select correspondence."

The Child in Heaven. Boston: published by Joseph Dore.

A little book, gleaned from various sources, and adapted to the grief which parents suffer under the loss of children.

History of the Baptist Missionary Society, from 1792 to 1842. By Rev. F. J. Cox, D.D., L.L.C. It is added a Sketch of the General Baptist Mission. 2 volumes.

These two very handsomely printed volumes are the English edition of Dr. Cox's History of the Baptist Mission—a work which has been pronounced able, and highly satisfactory to the denomination.

It has not, we believe, been reprinted in this country, with the exception of the first volume, which appeared in the "Missionary Society."

Now said Mr. Caughey, "as I came along, it chanced that I was introduced to the family of the sovereigns, and I have brought them with me; they are not young sovereigns, but full grown, mature sovereigns, as you shall perceive."

Mr. Caughey here presented the chairman with ten sovereigns; and subsequently, he announced that he had received a sum of money from the King of Spain, and believed him fully.

At the termination of Mr. Caughey's address, the chairman, (Mr. Richard Matthews, barrister-at-law,) after complimenting the speaker, said, he was sure the audience would not be displeased that America had for once paid us back in our own coin.

The N. E. Anti-Slavery Convention have engaged the Tabernacle for three days next week, in which to hold their anniversary.

The Mass. Medical Society are to have a grand dinner in the hall over the Worcester Railroad depot, next week.

Dinner to Mr. Webster.—A public dinner was given to Mr. Webster, at Baltimore on Thursday last. Mr. Webster made a long speech in responding to the usual complimentary

toast; but neither the speech nor any of the proceedings touched upon party politics—very much to the disappointment of some politicians at other places, no doubt. Indeed nothing seems to annoy the party men as much as to see Mr. Webster, regardless of party trammels, advocating and efficiently promoting the great interests of the country.

The Missionary Cause.—The statement recently published by the American Board, of the comparative increase and decrease of the contributions from several States, is instructive. It appears that Massachusetts, during the past year, contributed 73 or \$4,000, nearly one half of the amount given by New England.

One man, with previous means, has died, and been done in the printing establish-
ment, for want of funds, ex-
ecution of the Bible, an edition of
which is printed, in eight volumes, at a
dollar per set. The Bible Society
gratuitously to all indigent blind
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PASTORAL ASSOCIATION.

Mr. Brewster.—It has occurred to me, as a
matter of no small importance to the conven-
ience of the future Ecclesiastical Historian of
Massachusetts, and for the accuracy and com-
pleteness of the history itself, that the Pastoral
Association should immediately take measure to
collect and preserve materials for the purpose.

I wish, therefore, through the Recorder, to sug-
gest to the members of the Association:

That the next meeting of the Pastoral Asso-
ciation be held at their Depository, No. 28 Cornhill, Boston,

on Saturday evening, at 8 o'clock, P. M.

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POETRY.

THE CROWDED STREET.

BY WM. CULLEY BRYANT.

Let me move slowly through the street,
Filled with an ever-shifting train,
And the sound of steps that beat
The murmuring walks like autumn rain.

How fast the flitting figures come!
The mild, the fierce, the stony face—
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

They pass—to toil, to strife, to rest—
To holls in which the frost is spread;
To chambers where the funeral guest
In silence lies beside the dead.

And some to happy homes repair,
Where children, pressing cheek to cheek,
With mute caresses shall declare
The tenderness they cannot speak.

And some who walk in calmness here,
Shall shudder as they reach the door,
There one who made their dwelling dear—
Its flavor, its light—is seen no more.

Youth! with pale feet and slender frame,
And dreams of greatness in thine eye,
Goest thou to build an early home,
Or early in the task to die?

Keen seas of trade, with eager braw!
Who is now fluttering in thy shore?
Thy golden fortunes—tow her now?
Or melt the glittering spires in air?

Who of this crowd to night shall tread
The dark till daylight pleases again?
Who sorrows o'er the untimely dead?
Who writes in three of mortal pain?

Some, famine-struck, shall how long
The cold, dark hours—how slow the light!

And some, who flound'rd mid the throng,
Shall hide in dens of shame to-night.
Each, where his tasks or pleasures call,
They pass, and breed each other not;
There who—he who holds them all,
In His large love and boundless thought.

These struggling tides of life that seem
In wayward, aimless course to end,
Are eddies of the mighty stream.
That rolls to its predicted end.

Graham's Magazine.

MISCELLANY.

SPEAK NOT EVIL OF ONE ANOTHER.

BY MRS. HALE.

If the precept of the apostle could be enforced, what a revolution there would be in that talking world! Many who are now volume as geese, would then be mute us fish.

There is a certain class of persons who never have any subject of conversation, unless connected with personalities. We regret to say that women more often than men are accused of this gossiping propensity, though we do not believe it originates from any innate perversity of moral feeling in the female character; it is only the result of their defective training, and their limited opportunities of acquiring information. Still, ignorance does not extenuate the evil of slander, it only shows how it may be corrected, namely, by giving our daughters such an education, as will make other subjects, besides personalities, agreeable to them.

"I called," said a gentleman, the other day, "on a very fashionable lady, and was detained during my visit, by a variety of quaint anecdotes and antirude remarks respecting her particular friends. She had a beautiful set of teeth, and she laughed in her glee over the mangold reputation, which she had strewn like plucked flowers around her, I was thinking of the doctrine of transmigration, and imagining what animal her soul would be compelled to inhabit, in order to expiate her sin of evil speaking—and I fixed on the hyena—yes, the laughing hyena; and before I left her, that truly beautiful woman had quite a hyena look. By the way, there was much justice in that potental doctrine of the transmigration of souls. It taught two excellent lessons to men—humanity and humility.

The remarks of this gentleman brought to our recollection similar conversations; and we could not but own that there were in society those who would be changed into crying hyenas, if they had their deserts. Have you never heard people lament over the follies of their friends, and dwell in the most pathetic manner on the faults and misfortunes of their acquaintances? And have you not felt, as you watched the expression of the countenance, and listened to the intonations of the voice, that these "shocking things" did not greatly afflict the relator?

But there are few, we trust, who thus give themselves up to the malicious pleasure of evil speaking; it is usually the result of thoughtlessness; or, the desire of saying something to amuse or astonish.

"Oh, I am so sorry to believe this story about Miss A—" said the lively Mrs. B.—"she is a lovely girl; but there are spots in the sun. Every body regrets it!"

"Indeed! I never heard a syllable of the matter," replied Mrs. C.—"I think it must be a mistake. I have been intimate with the family a long time, and understand Miss A—" disposition. I am sure she was never guilty of such conduct."

No—there can be no mistake. I had it from good authority. I regret to believe it—but I must. The young lady has a very bad temper. It is a pity—a thousand pities. So fascinating as she is to! I am so sorry. Do you think Ed—had heard of it?"

"I hope not," said Mrs. C.—

"Hope not! why if it be true he ought to know it. He is very attentive to her; many think it an engagement; though I never believed it had gone so far. But you are his friend, and I presume you will inform him of it."

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